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only one by which we can harmonize the apparent contradictions in the Scriptures. Thus on the one hand we are told that God sends prophets and commands people to do and forbear. This implies that a person has freedom to choose, and that the contingent is a real category. On the other hand, we find that God foretells the coming of future events respecting human destiny, which signifies determination. And yet again we find that God repents, and that he does not repent. All these contradictions are harmonized on our theory. God foretells the coming of events in so far as they are determined in the universal order of nature. But man's freedom may succeed in counteracting this order, and the events predicted may not come. This is signified by the expression that God repents." Open to criticism as this statement is, William James would have welcomed it, and it contains at least one of the golden threads in the cloth-of-gold of Truth.

T. P. BAILEY.

THE OLD WORLD THROUGH OLD EYES. Three Years in Oriental Lands. By Mary S. Ware. New York and London: G. P. Putnam's Sons.

This book contains a collection of letters written by Mrs. Ware to her family during a trip around the world and printed for her grandchildren. At the age of more than seventy, when the average grandmother seated by the fireside gathers her grandchildren about her and recalls incidents of her past life, this particular grandmother sets out in search of new experiences, and absolutely unattended makes a three years' tour through the Orient. In China she secured an interview with Yuan Shi Kai, for whom she felt a profound sympathy on account of his many burdens of office and his unaccustomed responsibilities. In travelling through India she was the guest for days at four native courts and was received everywhere with the greatest courtesy and consideration, which she modestly attributed to her age, but which was due no less to her never-failing self-possession, ready wit, good humor, kindness, and sympathy. Prompted by no vulgar curiosity and with no inclination for mere tuft-hunting, she was interested chiefly in the results obtained in colonization and in the government of backward peoples by the Americans,

English, French, and Dutch, and she makes many astute observations on what she saw and heard. In China, for example, in speaking of the work of the missionaries, she wisely remarks: "Instead of grafting our teachings on their fine moral code of reverence for their dead and living parents, we force them to abandon this sheet anchor of their morality, and they lose their moral fiber in throwing off their traditions and customs." Of the Chinese again she observes with good sense and caustic humor: "The more I see of the Chinese, the more I think that this people can never be materially improved and uplifted till the principle that a man's first duty is to have offspring is changed."

When at last the good old lady reaches Paris, just before the end of the first year of the war, she visits the hospitals, carrying presents and comforting words to the sick, and is filled both with admiration for the splendid heroism of the French and with bitter indignation at the cowardly atrocities of the Germans. All the proceeds of her book, she tells us in her Introduction, are to go to the wounded French soldiers.

The book makes no pretension to style, and from this very fact springs much of its charm, for one has to read only a very few pages to catch a distinct flavor of individuality, a quaint simplicity, a whimsical humor, a keen curiosity and self-assertiveness that never become offensive, and a witty garrulousness.



A VISION REALIZED: A LIFE STORY OF REVEREND J. A. OERTEL, D.D., ARTIST, PRIEST, MISSIONARY. By J. F. Oertel. Milwaukee: The Young Churchman Company. 1917. xv, 233 pp.

This book should be of special interest to the readers of the REVIEW, for the vision the realization of which furnished the title for the biography of the Rev. Dr. Oertel, is embodied in a series of four large paintings, in All Saints Chapel, Sewanee, illustrating the Redemption of Mankind. To the painter of those pictures the vision appeared in the winter of 1851-52 when he was but twenty-eight years of age. It was to perpetuate this vision on canvas so that it might teach divine truth to thousands, that the artist endured hardships which remind the reader of the